THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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A PLEA FOR RELIGIOUS LIBERTY.

A SPEECH DELIVERED AGAINST THE CULLOM BILL, BY HON. W. H. HOOPER, IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., U.S.A., MARCH 23, 1870.

(CONTINUED FROM PAGE 341.)

Rev. Gilbert Burnet, Bishop of Salisbury, the particular friend of William III, who was eminent among both historians and theologians, wrote a tract upon this subject, near the beginning of the 18th century. The tract was written on the question, "Is a plurality of wives in any case lawful under the Gospel?"

"Neither is it (a plurality of wives) anywhere marked among the blemishes of the patriarchs; David's wives, and store of them he had, are termed by the prophet, God's gift to him; yea, a plurality of wives was made in some cases a duty by Moses' law; when any died without issue, his brother, or nearest kinsman, was to marry his wife, for raising up seed to him; and all were obliged to obey this, under the hazard of infamy, if they refused it; neither is there any exception made for such as were married. From whence I may faithfully conclude, that what God made necessary in some cases to any degree can in no case be sinful itself; since God is holy in all His ways.

"But it is now to be examined if it is forbidden by the Gospel. A simple and express discharge of a plurality of wives is nowhere to be found.

"It is true our Lord discharges divorces, except in the case of adultery, adding that whosoever puts away his wife on any other account, commits adultery, so St. Luke and St. Matthew in one place have it; or commits adultery against her, so St. Mark has it; or causes her to commit adultery, so St. Matthew in another place.

"But, says an objector, if it be adultery then to take another woman after an unjust divorce, it will follow that the wife has that right over the husband's body that he must touch no other.

"This is indeed plausible, and it is all that can be brought from the New Testament which seems convincing; yet it will not be found of weight.

"For it is to be considered, that if our Lord had been to antiquate the plurality of wives, it being so deeply rooted in the men of that age, confirmed by such fashions and unquestioned precedents, riveted by so long a practice, he must have done it plainly and authoritatively, and not in such an involved manner as to be sought out of his words by the search of logic.

"Neither are these dark words made more clear by any of the apostles in their writings; words are to be carried

no further than the design upon which they were written will lead them to; so that of our Lord being, in that place, to strike out divorce so explicitly, we must not by a consequence condemn a plurality of wives, since it seems not to have fallen within the scope of what our Lord does there disapprove.

"Therefore, to conclude this short answer, wherein many things are hinted, which might have been enlarged into a volume, I see nothing so strong against a plurality of wives as to balance the great and visible imminent hazards that hang over so many thousands, if it be not allowed."

[Here follows a lengthy extract from Rev. Martin Madan's *Thelyphthora*, which we omit, as it was published in the STAR, Vol. xxxi, Nos. 39, 40, 41.]

Rev. Messrs. Conybeare and Howson, clergymen of the Church of England, joint authors of "The Life and Epistles of St. Paul," published near the middle of the present century, in their commentary upon the passage in the epistle to Timothy, relative to the one wife of a bishop, say:

"In the corrupt facility of divorce allowed both by the Greek and Roman law, it was very common for man and wife to separate and marry other parties during the life of one another. Thus a man might have three or four living wives; or rather women who had all successively been his wives. . . . . A similar code is [now] unhappily to be found in Mauritius; there . . . it is not uncommon to meet in society three or four women who have all been the wives of the same man. . . . We believe it is this kind of *successive* polygamy, rather than *simultaneous* polygamy, which is here spoken of as disqualifying for the Presbyterate. So Beza."

Rev. David A. Allen, D.D., a Congregationalist, and a missionary of the American Board of Commissioners for Foreign Missions, after a professional residence of twenty-five years in Hindostan, published a work in 1856, entitled "India, Ancient and Modern," in which he says, pp. 551-3:

"Polygamy is practised in India among the Hindoos, the Mohammedans, the Zoroastrians, and the Jews. It is allowed and recognized by the Institutes of Menu, by the Koran, by the Zendavesta, and the Jews believe, by their Scriptures, the Old Testament. It is recognised by all the courts in India, native and English. The laws of the British Parliament recognize polygamy among all these classes, when the marriage connection has been formed according to the principles of their religion and to their established forms and usages. The marriage of a Hindoo or a Mahommedan with his second or third wife is just as valid and as legally binding on all parties as his marriage with his first wife; just as valid as the marriage of any Christian in the Church of England. . . . . This man cannot divorce any of his wives if he would, and it would be great injustice and cruelty to them and their children if he should. . . . . His having become a Christian and embraced a purer faith will not release him from these obligations in view of the English Government and courts, or of the native population. Should he put them away, or all but one, they will still be legally his wives, and cannot be married to another man. And further, they have done nothing to deserve such unkindness, cruelty, and disgrace at his hands. . . . . So far from viewing polygamy as morally wrong, they not unfrequently take a second or third wife with much reluctance, and from a painful sense of duty to perpetuate their name, their family, and their inheritance."

In an appendix to this work, Dr. Allen informs the world that the subject of polygamy had been brought before the Calcutta Missionary Conference, a body composed of the missionaries of the various missionary societies of Great Britain and America, and including Baptists, Congregationalists, Episcopalians, Methodists, Presbyterians, and others, in consequence of the application of Christian converts, who, having several wives each, to whom they had been legally married, now desired admittance into the Christian Churches. After frequent consultations and much consideration, the conference, says Dr. Allen, came unanimously to the following conclusion:

"*If a convert, before becoming a*

Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all, but such a person is not eligible to any office in the church."

These facts, as Dr. Allen asserts them, have a direct and an important bearing upon this bill and the accompanying report. They prove that one of its main charges, that polygamy is abhorrent to every Christian nation, is false, for the British Empire is a Christian nation, and Hindostan is an integral part of that empire, as much so as its American provinces are, or as Ireland is. Hindostan is a civilized country, with schools and colleges, and factories and railroads, and telegraphs and newspapers. Yet the great mass of the people, comprising more than eighty millions, are polygamists, and as such they are recognized and protected by the laws of the British Parliament, and the courts of the Queen's Bench; and the English and American missionaries of the Gospel who reside there, and have resided there many years, and who know the practical working of polygamy, have assembled together in solemn conference and unanimously pronounced it to be right, and in accordance with the practice of the primitive Christian churches; and the French, the Spanish, the Dutch, the Portuguese, and other Christian nations are known to pursue a similar policy, and to allow the different peoples under their governments, the free and unmolested enjoyment of their own religions and their own marriage system, whether they are monogamous or polygamous.

I trust, Mr. Speaker, that I have not wearied your patience by this citation of learned authorities upon the antiquity and universality of the polygamic doctrines. My object in this part of my argument is not to prove that polygamy is right or wrong, but simply to illustrate that a doctrine, the practice of which has repeatedly been commanded by the Almighty; which was the rule of life with the Jews at the time they were the chosen people of God, and were, in all things, governed by His dictation; which has among its supporters many of the most eminent writers of the Christian church in all ages, and which is now sanctioned by law and usage in many of the christianized provinces of the British Empire, is not wrong in itself. It is a doctrine, the practice of which, from the precedents cited, is clearly not inconsistent with the highest purity of character, and the most exemplary Christian life. My opponents may argue that it is unsuited to the civilization of the age, or is the offspring of a religious delusion; but if so, its remedy is to be sought through persuasion, and not by the exercise of force; it is the field for the missionary and not for the jurist or soldier. It is a noble and a Christian work to purify and enlighten a benighted soul, to lift up those who are fallen and ready to perish; but from all the pulpits of the land comes up the cry that the fields are white for the harvest, while the laborers are few. So soon, however, as the Luthers, the Melancthons, the Whitfields of to-day, have wiped out the immorality, licentiousness and crime of the older communities, and have made their average morality equal to that of the city of Salt Lake, let them transfer their field of labor to the wilds of Utah, and may God forever prosper the right.

[TO BE CONTINUED.]

AFFAIRS IN UTAH.

TESTIMONY OF COL. F. H. HEAD AND ALEXANDER MAJOR, ESQ.

[CONTINUED FROM PAGE 374.]

Q. So it was said twenty-five years ago, and yet it is now stronger than ever.—A. But those twenty-five years the Mormons have remained completely isolated from the rest of mankind; now, the railroad has brought them into contact with the civilized world outside, and new agencies will be brought

to operate upon them. This very schism is the result of completing the railroad through that Territory.

Washington D.C., Feb. 28, 1870.

Alexander Major sworn and examined.

By the Chairman:

Question. Mr. Major, please tell the committee, in your own way, anything that you may know in regard to the condition of affairs in Utah.—Answer. I am not a resident of Utah; I am camped at Soda Springs, in the Territory of Idaho; I am engaged in the lumber business: I have been among the Mormon people a great deal ever since the fall of 1858; I was raised in Jackson County, Missouri, where the Mormon Church first organized after going west; I remained there until they were broken up and driven away from the place; I perhaps know as much in reference to their condition and feelings as any outsider in America, having been fully acquainted with their history, except during the time they were at Nauvoo. When they first emigrated to Salt Lake City they commenced trading with me, buying stock to carry them across the plains. I was acquainted with the leading Mormons, however, before they ever went to Salt Lake City.

Q. Do you know Brigham Young?—A. Yes, sir.

Q. Have you ever conversed with him with reference to his feelings toward the Government of the United States?—A. I heard him say that he had no unfriendly feelings toward the United States Government, except because it interfered with the Mormons, on account of their religion. I told him it was not on account of their religion, but on account of their, I was going to say, "polygamy," but he took the words out of my mouth. He said he would sooner have been in his winding-sheet than to have had that commandment come, but that the will of the Lord must be done. This was all that was said about matters between him and the United States. I have seen him since the enactment of the law of 1862, but have never had any conversation with him upon that subject.

Q. What proportion of the people of Utah are actual polygamists?—A. I never was at any pains to make any accurate estimate. If I was going to guess, I should guess from one-tenth to one-twelfth, perhaps not more than one-fifteenth, of the adult male population.

Q. What proportion of the men are married at all?—A. Almost all the men of twenty-five years of age and over. There are fewer unmarried adults among the Mormons than among us. Some of the men do not want but one wife, some of them do, but are not in a condition to support more than one, or even one. Many men who would like to have more than one cannot get any. The same reasons that operate among us to prevent young men from finding wives exist in Utah.

Q. Suppose that the Government should adopt such measures as would put a stop to the practice of polygamy, would the Mormons submit, or would they resist by force; and if polygamy were abolished, in what condition would the people be left?—A. You interrogate me now upon a point upon which I feel very incompetent to express an opinion. In my opinion it would depend very much upon the manner in which such legislation were proceeded with, as to whether they would resist it or not. In the first place I am very thoroughly impressed with the conviction, that these people are as sincere in their religious views as any class of people I ever was acquainted with. The Mormons, the women as well as the men, not only those who have a plurality of wives, but those who have but one wife, or even none at all, most sincerely believe that Joe Smith did get a revelation from the Almighty for men to get spiritual wives.

Q. Could they be made in any way to desist from the violation of the law of 1862 prohibiting polygamy, except by forcing them to do so—for instance, by convicting them in the courts and sending them to the penitentiary, or by the presence of military power?—A. Either of these things would break up polygamy, and probably break up the entire Mormon community with it.

Q. What have you to say in reference to the safety of persons and pro-

perty of those who are not Mormons in Utah?—A. Well, some persons get terrified and think their lives are in danger; but I felt as safe in Salt Lake City as any place in the world.

By Mr. Pomeroy:

Q. In view of the fact that but one-tenth or one-twelfth of the men in Utah have more than one wife, do you consider it likely that any law against polygamy would break up and destroy the entire Mormon settlement?—A. Yes, sir, most assuredly. It should be understood that the influential men are the only men that can live in polygamy—the men who have the energy and the brains and the business habits to make money and acquire a position, so as to become desirable for more than one wife to accept as a husband. My opinion that the attempt to enforce such a law would result in breaking up the entire Mormon community is based upon this fact—that the men who are polygamists, and who would be principally affected by such a law, are the men who exercise a controlling influence in the community. The women, even those who live as we do, one wife with one husband, are as strong polygamists as anybody else.

By Mr. Ward:

Q. How long does it take a woman to change her entire nature in that respect?—A. Well, really I never made the calculation; but you are acquainted with what we call the Sisters of Charity; they are, very many of them, very fine women, of superior talents, and high religious zeal; they possess the same emotions and affections as other women, but for the sake of their religion they forego their homes and society and all of what are ordinarily considered the pleasures of life, confining themselves in gloomy retreats, away from all society, to spend their lives in contributing to the needy or waiting upon the sick, because they deem it to be their duty, and believe it will result in a higher felicity in another world. The women in Utah, as a general rule, are just as smart and intelligent as these; their religious impulses are just as high, and their convictions as sincere. They do not embrace polygamy because they choose it, but because they believe it is their duty and will result in a higher felicity to them in the world to come. I was one day introduced to a party of polygamist mothers and daughters. I questioned the young ladies upon this point, asking them if they would just as soon take up with some old man with a number of wives already, as to marry some young man unencumbered. Their answer was to the effect that they were ready to do their duty.

Q. When a first wife finds herself superseded by other wives, do you believe that her conscience and judgment actually assent to this doctrine of polygamy?—A. I do.

By Mr. Ward:

Q. If these wives have so strong a sense of duty, is it not slanderous toward them to say that if this law of 1862 is enforced, and they are released from their husbands, they will become prostitutes or anything of that kind? If this law were enforced, have we not a right to hope that these ladies will live virtuous lives and seek to make an honest living?—A. Certainly, sir, so far as they can; but a law which, if enforced, reduces the wife to the condition of a common woman——

By Mr. Buckley:

Q. No, not a common woman, but simply an unmarried woman.—A. It is a very delicate question, gentlemen.

[TO BE CONTINUED.]

THE REVISION OF THE SCRIPTURES.

At the first meeting of the Committee appointed by the Convocation of Canterbury, May 6, 1870, the following resolutions and rules were agreed to, as the fundamental principles on which the revision is to be conducted:—

1. That the Committee appointed by the Convocation of Canterbury at its last session separate itself into two

companies—the one for the revision of the authorised version of the Old Testament, the other for the revision of the authorised version of the New Testament.

2. That the company for the revision of the authorised version of the Old Testament consist of the Bishops of St. Davids, Llandaff, Ely, Lincoln, and Bath and Wells; and of the following members from the Lower House: Archdeacon Rose, Canon Selwyn, Dr. Jebb, and Dr. Kay.

3. That the company for the revision of the authorised version of the New Testament consist of the Bishops of Winchester, Gloucester and Bristol, and Salisbury; and of the following members from the Lower House: The Prolocutor, the Deans of Canterbury and Westminster, and Canon Blakeley.

4. That the first portion of the work to be undertaken by the Old Testament Company be the revision of the authorised version of the Pentateuch.

5. That the first portion of the work to be undertaken by the New Testament Company be the revision of the authorised version of the Synoptical Gospels.

6. That the following scholars and divines be invited to join the Old Testament Company:—Dr. W. L. Alexander, Professor Chinnery, Canon Hook, Professor A. B. Davidson, Dr. B. Davies, Professor Fairbairn, the Rev. F. Field, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Professor Leathes, Professor M'Gill, Canon Payne Smith, Professor E. H. Perowne, Professor Plumptre, Canon Pusey, Dr. Wright (British Museum), W. A. Wright (Cambridge).

7. That the following scholars and divines be invited to join the New Testament Company:—Dr. Angus, the Archbishop of Dublin, Dr. Eadie, the Rev. F. J. A. Hort, the Rev. W. G. Humphry, Canon Kennedy, Archdeacon Lee, Dr. Lightfoot, Professor Milligan, Professor Multon, Dr. J. H. Newman, Professor Newth, Dr. A. Roberts, the Rev. G. Vance Smith, Dr. Scott (Balliol College), the Rev. F. Scrivener, Dr. Vaughan, and Canon Westcott.

8. That the general principles to be followed by both companies be as follow:—

To introduce as few alterations as possible into the text of the authorised version consistently with faithfulness.

To limit, as far as possible, the expression of such alterations to the language of the authorised and earlier English versions.

Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

That the text to be adopted be that for which the evidence is decidedly preponderating, and that when the text so adopted differs from that from which the authorised version was made the alteration be indicated in the margin.

To make or retain no change in the text on the second final revision by each company, except two thirds of those present approve of the same, but on the first revision to decide by simple majorities.

In every case of proposed alteration that may have given rise to discussion to defer the voting thereupon till the next meeting, whensoever the same shall be required by one third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

9. That the work of each company be communicated to the other as it is completed, in order that there may be as little deviation from uniformity in language as possible.

10. That the special or by-rules for each company be as follows:—

To make all corrections in writing previous to the meeting.

To place all the corrections due to textual considerations on the left-hand margin, and all other corrections on the right-hand margin.

To transmit to the chairman, in case of being unable to attend, the

corrections proposed in the portion agreed upon for consideration.

The New Testament Company will meet at twelve o'clock on June 22 and 23, at the Jerusalem Chamber, Cloisters, Westminster.—*Illustrated Times.*

WHY EPSOM WAS SO DULL.

The extreme dulness of the Derby and Oaks has excited general attention, and the truth is beginning to dawn upon us that we are and have been for some little time rather out of spirits. This, however, should not be a matter of surprise or regret; during the last three or four years we have been through much suffering, and are certainly sadder if not wiser in consequence. Much of our former good spirits arose from the fact that all the old ladies and gentlemen in the country lent us their savings to invest profitably for them in various schemes and public works. We used these savings in building more and larger houses than we required for our use, and as many railways as were convenient to us. We also engaged large establishments of servants, bought and hired horses at our discretion, and all went to the Derby and the Oaks, which were very pleasant gatherings, for we were enabled to bet largely with our kind old friends' money. This golden era lasted some time—there seemed to be no end to the old ladies and gentlemen in the country—and then we bled the clergymen with large families pretty freely, and altogether found we had quite enough, not only to supply means for our own enjoyment, but also to pay several large dividends to our benefactors out of their own capital. At last the capital was exhausted; we then locked up the old ladies and gentlemen and the clergymen in our workhouses and lunatic asylums, preached a sermon to them about the wickedness of rash speculation, dismissed our servants, sold our horses and houses, some of us went abroad with all we could lay our hands on, and the rest of us do feel rather dull when we remember the pleasant days, alas, gone by, when, like the Board of Works and the vestrymen, we feasted on other people's money. Besides all this, there are a few other trifling circumstances of a depressing nature which, perhaps, cause a fleeting expression of sadness to pass over our faces. We have not only lost many of our public men by death, but we have also lost a great number of private men, women, and children from fevers and zymotic diseases, who might have been alive at the present if we had any public men left with energy and common sense enough to grapple with the evils arising from the imperfect state of our sanitary arrangements. Then, again, we have hardly yet become used to the reign of disorder which commenced when Mr. Beales' friends broke down the park railings; perhaps, some day, we shall appreciate the comforts of being governed by the roughs, but at present we find it a little disagreeable to be pelted, robbed, knocked about, and assailed with foul language when we meet together for quiet enjoyment in the parks, on the embankment, or on the race-course. Then there have also been some rather unpleasant revelations of late as to the tone of morality which prevails in the upper, the middle, and the lower classes, which make all classes feel a little awkward at looking each other straight in the face. Our robberies and murders have, if we may venture to say so, been rather too numerous and appalling during the last few months to promote the peace of the timid and respectable, to say nothing of our never being able to go to bed at night without expecting to hear that the Fenians have blown up half London, taken possession of the Royal Arsenal at Woolwich, and burnt down that Home office to which we all look for protection. These and a few other little things fully account for any temporary depression of spirits during the past Epsom week.—*Pall Mall Gazette.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 21, 1870.

SALUTATORY.

—o—

Beloved Saints,—Having been called by the First Presidency of the Church in Zion to succeed President Albert Carrington in the presidency of the European Mission, we enter upon the duties of this calling with a deep sense of the great responsibility resting upon us, especially when we realize the magnitude of the work in which we are engaged, and when we are called to succeed one of much greater experience and of superior ability. Nevertheless, it is with a heart full of gratitude to our heavenly Father that we accept the important position to which we have been called, and engage in the onerous duties thereof.

We have been blessed with a pleasant and speedy journey from "Our Mountain Home" to this land, where we trust, with the assistance of our heavenly Father, the prompting influence of His Holy Spirit, the united efforts of our brethren and fellow-laborers of the Holy Priesthood, and the faith and prayers of the Saints, we shall be enabled to accomplish much good in assisting to gather Israel, encouraging and strengthening the Saints, and building them up and establishing them in our most holy faith.

In entering upon these new and important duties, we should feel like a stranger in a strange land, were it not for the influence of that Spirit which has been shed abroad in our hearts, and which makes us one. Whenever it is our happy lot to meet with those of like precious faith, we feel that we are no longer strangers. In order to form and cultivate a more extensive acquaintance with the Saints in this Mission, as soon after the departure of the emigrating companies as circumstances will permit, we shall take the first convenient opportunities to meet with the Saints who remain in their respective Conferences.

Realizing the great responsibilities devolving upon us in the discharge of our new and important duties, we most earnestly solicit the prayers of the Saints in our behalf, as well as the hearty co-operation of our brethren in the ministry, whom we exhort to carefully watch over the interests of those committed to their charge. The Presidents of Conferences and the Travelling Elders, particularly the former, are hereby invited to communicate freely and frankly with us from their several fields of labor, that thus, by our united efforts and the blessings of Heaven, we may prove ourselves wise stewards, faithful laborers, and honored instruments in the hands of our heavenly Father in assisting to gather Israel and build up Zion in these last days.

Ever praying for the peace and welfare of Israel, we remain your brother and fellow-laborer in the New and Everlasting Covenant,

H. S. ELDREDGE.

DEPARTURE OF PRESIDENT CARRINGTON.—President Albert Carrington, and Elders T. W. Ellerbeck, Heber Young, and H. C. Jacobs embarked on the steamship *Idaho*, June 15, for New York, *en route* for their homes in the mountains of Utah, Elder Ellerbeck returning from a brief visit, Elder Jacobs from his mission to this country, and Elder Young from his mission to Switzerland.

President Carrington had charge of the European Mission for nearly two years. His constant faithfulness in endeavoring to discharge the duties of his calling so as to accomplish the greatest possible amount of good, his untiring watchcare over the interests of the Mission, his unremitting thoughtfulness for the welfare of the work committed to his charge, his unwearied anxiety and careful and strenuous exertions to accomplish the deliverance of the Lord's poor from Babylon, his wise counsels and prudent teachings, his moderation and temperance, his earnest desires and assiduous endeavors to fulfil his mission acceptably—all these things are well known to the Elders and Saints in this Mission, commending him to the enhanced esteem of his brethren in Zion and elsewhere, and furnishing him ample food for satisfactory reflection in after years.

We wish President Carrington and his companions a safe and speedy voyage across the mighty ocean, a quick and pleasant journey to the mountains, and an abundant welcome at the end of their journey, to all which we are assured the Saints throughout this Mission will render a hearty response.

THE EMIGRATION.—We have received advices, dated June 2, from Elder W. C. Staines, agent for the emigration in New York. At that time he had entered into no definite arrangements, nor were the prospects in favor of as low fares from New York to Salt Lake, as those of last year. As soon as we learn anything satisfactory, we shall make it known through the *Star*, or otherwise. Until that time, it will be a good thing for those who are anxious to emigrate, to endure the delay as patiently as possible, and improve it to the best of their ability. The longer the day of their departure is deferred, the more time they have to get ready. When once started, the journey is comparatively short now, and there is little time wasted in making it.

A small company of Saints going to the States, but who have no means to go further, will embark at this port for New York, June 29. Any persons wishing to go with this company should send us their names, ages, and occupations as early as they can, and they themselves must be in Liverpool not later than June 28. We shall not, with this company, send any through to Salt Lake. Nor is it advisable for persons, who intend to stay in the States, to cross the sea in companies which expect to go right through to Utah.

The fare to New York is six guineas for each adult; children under eight years, three guineas; infants under one year, one guinea.

APPOINTMENT.—Elder Joseph Argyle has been appointed Travelling Elder in the Birmingham Conference, under the direction of President Lot Smith.

The Washington correspondent of the New York "Herald" says Dr. Newman, of the Methodist Church which President Grant attends, Washington, D.C., U.S., intends to go to Salt Lake City to deliver his sermon against polygamy. That's the way, preachers ought to make better missionaries than soldiers do. We have little affection for carnal weapons.

CORRESPONDENCE.

AT SEA.

Near Queenstown,
On board the *Idaho*, June 16, 1870.

President H. S. Eldredge.

Dear Brother,—We take this opportunity to let you know that our party are all well, having thus far had no sea sickness, and we don't intend to have any. The water is smooth, and we are going to bed.

Yours, in behalf of our little party,
T. W. Ellsbeck.

AMERICA.

Ogden, May 21, 1870.

Dear Brother Carlson,—Your note of April 15 reached in due time. I was much pleased to hear from you, and of my former co-laborers in that Mission.

I experienced a very severe time of sickness during February and March. Although I am getting clear of the complaint, I recover my strength but slowly.

I am pleased to hear of your good visit to Scandinavia, of the progress of the work in that and other portions of the European Mission, also of the cheering account you give of the Liverpool Branch.

I recollect my labors in the European Mission with a great deal of pleasure, not only my last, but all four of my missions to that continent. I get the Star with good regularity, and should like to have it continued.

Sometime before this reaches you the Elders appointed to that Mission by the last Conference will have arrived, and you will have made the acquaintance of your new President, also of President Joseph Young, greatly beloved by all the Church. I hope the journey, change of climate, and labors will all agree with him, that he will have health and enjoy his labors exceedingly. Brother Eldredge is younger and stronger, and has little to fear in the line of duty.

I have neither time nor space to write much about the ravages of the grasshoppers, the strange proceedings of our Federal judges and the clique of which they seem to be the head, nor yet of the terrors of any bill that may or may not pass Congress. The work is the Lord's.

Please remember me in a becoming manner to each of the brethren at 42, also any of my acquaintances on the premises, and believe me to entertain the same and increasing regard as when we labored together.

Affectionately,
F. D. Richards.

St. George, May 8, 1870.

Brother William Taylor,—We are all well at present. The people generally are healthy in this place, getting along rather slowly, but they seem to enjoy the peaceful fruits of the Spirit, doing the best they can under the circumstances.

Times are rather hard throughout the Territory, business is dull, but the kingdom is onward and upward, and always will pursue its steady course, according to programme, in spite of men and devils, Cullom's Bill not excepted. As regards the Bill, I presume there is more excitement outside of Utah than in it. Everybody seems going on in the even tenor of his way, scarcely ever thinking of Cullom, or his Bill. The Lord says it is His business to take care of His Saints, and we are quite willing that He should, for if He don't we can't.

Brother Taylor, you have reason to rejoice when you reflect for a moment that you are an ambassador of Jesus Christ to the nation of Great Britain, holding authority direct from the throne of God, a privilege which your forefathers were deprived of for ages past, as well as millions now living. You, with your brethren, are holding the honorable position of an Elder in Israel, vindicating and moving forward the cause of truth to perishing humanity. I can assure you that to us, as parents, to have our children engaged in the cause of God gives us more real pleasure than to hear of their accumulating gold and silver, for they will perish with the using. To be a co-worker in building up the kingdom of God on earth is laying a foundation for eternal riches. Seek first the kingdom of heaven and its

righteousness, and all other things shall be added. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the blessings that will accrue from obedience to God's command, for the Almighty has promised that He will withhold no good thing from those that walk uprightly, though we may have to toil and struggle and labor, and in all probability be worn out, to give way to millions that are yet in the spirit world, waiting to take our places and to commence where we leave off. Why, bless your soul, there are millions upon millions of valiant spirits ready to come upon the stage in the face of Cullom's Bill and all other bills that can be got up by the enemy or his co-workers. They will rally around Zion's standard, unfurled to the breeze, never, no never to be struck to an enemy, but it will continue to wave on Zion's hill until the kingdoms of this world shall become the kingdoms of our Lord and His Christ. Remember it is a hard battle and a long one. It is God against the whole world, but remember that God and one good man are a great majority. Yet I presume that the Lord could say, as He said of old, that He has now got seven thousand men that have never bowed the knee to the image of Baal. Then what a victory! For victory will at last, though it may be long, rest on the banner of Zion. Oh, my soul, praise the Lord for the gift of the holy Gospel, and for the joyful hope through faith and obedience, in common with all Saints, to a right of inheritance in that glorious kingdom where Jesus Christ will reign King of nations as he now does King of Saints. A happy hope, and happy shall we be at that day, if we are found without spot or blemish, and receive the welcome plaudit, "Well done, good and faithful servant, enter into the joy of your Lord." May God grant that so may it be.

William, let us strive to be faithful in all our labors, and, like Moses of old, have continually before our eyes the recompence of reward. Oh with what joy could parents lay their grey hairs down in the grave to know that their children were following in the wake of holy men of God, striving with all their might to make their calling and election sure before the Lord their God.

Brother Brigham still guides the ship of Zion, and will as long as the Lord wants him to, in all her movements. In it he displays the wisdom of the Gods. Thank the Lord that such men hold the keys of the kingdom. The poor amongst men are blest in all their administrations. They are indeed the true friends of man. They seek the good of the Saints and of all the human race, by day and by night. It is their meat and their drink to build up the kingdom of God on earth, fight the devils, bless the Saints and establish righteousness on the earth. Long may they live, and may God give them power to accomplish His righteous will.

I am very glad that George, as well as you, has the privilege which he is enjoying of gaining an experience as a missionary Elder among the nations. It will be not only a benefit to yourselves, but to your families—they will find out by your absence that you were of some use when at home, not drones in the hive, but working bees.

I believe there are harder times in Utah now for the poor than there have been since 1849. However, God is at the helm, and angels carry the ark. "Behind a frowning providence, He hides a smiling face." All is right.

May the Lord bless and preserve you in health and strength, and save you in His presence, in the name of Jesus Christ. Peace be with you. All my folks join in love to you.

MILES ROMNEY.

ENGLAND.

Southwick, Sunderland,
May 28, 1870.

President A. Carrington.

Dear Brother,—I feel first rate in my labors. Brothers Peterson and Noble are in good health. We are all striving hard to teach the Saints the necessity of living their religion, so that they, although in this country, can be a benefit to those where the storm threatens to be the hardest, by their faith and prayers, for the prayer of the righteous availeth much.

Some of the Saints feel a little discouraged, they have been so long in

the Church and have not gathered nor been gathered yet, and consequently have become rather dull and slow to act, not being filled with the spirit of their religion, and sometimes neglecting their meetings and their prayers, their tithing and donations, &c. In fact I find some who do not think of such a thing as paying tithing or anything else of that kind, forgetting that tithing is a requirement of the Lord, so that He may be manifestly justified in pouring out His blessings upon those who observe that requirement, and in withholding them from those who do not. Some pray that they may be able to gather to Zion and obtain an inheritance in the kingdom of God, scarcely thinking that the nearest road to Zion is to be found by living their religion and fulfilling the requirements of the Lord, thereby showing that they are the persons whom He can justifiably bless, for how can He be expected to bless those who do not exert themselves and employ their surplus means to roll on His work. Nevertheless, there are good Saints in this part of the country, and when the Lord pours out His blessings such may reasonably expect to receive the benefit.

Brothers Peterson and Noble are trying to give a fresh impetus to the work in this part of the vineyard, I am helping, and I think there is a turn for the better. They are doing all they can for the benefit of the Saints, and I back them up. We have baptized three very good men since the London Conference.

Give my kindest regards to brother J. J. and the other boys. Ever praying God to bless you in all your travels and sojournings, and all His servants who are trying to forward His great and glorious work, I remain your friend and brother in the cause of truth,

STEPHEN TAYLOR.

Bradford, June 6, 1870.

President A. Carrington.

Dear Brother,—We have just had a refreshing time among the Saints at our Conference, held in the Mechanics' Institute, Bradford. The morning service was occupied by Elders M. B. Shipp and J. M. Ferrin reporting their missionary labors while in the Conference, Elders F. H. Hyde and Wm. W. Taylor closing with appropriate remarks.

In the afternoon Elder Joseph Bean, formerly a resident of Bradford, and just from Salt Lake City, related his experience in Utah and bore testimony to the truth.

The evening was occupied by Pres. Carrington in a discourse upon the first principles of the Gospel, as taught by Christ and his Apostles.

The Saints all felt that they had enjoyed a good time together and had been greatly edified.

Your brother in the Gospel,

M. B. SHIPP.

Leigh, June 14, 1870.

Brother H. S. Eldredge,—Myself and Seymour are well. We visited Manchester and held meeting on Sunday at half past six o'clock, p.m. We found the Saints in good spirits and health, all except brother William Taylor, whose health is very delicate. My health is improving.

Love to all the inmates of the Office. Yours in friendship, peace and goodwill,

JOS. YOUNG, SEN.

UTAH NEWS.

The following are from the *Deseret News* to May 26:—

Bayard Taylor had arrived at Salt Lake.

The 14th Ward Sunday school took a pleasure excursion per rail to Ogden May 21.

There was some horse and mule stealing. Some stolen mules had been recovered from near Corinne.

The bodies of Henry Langford and George Knighton, drowned in the Jordan, were recovered May 14.

A new bridge was contemplated over the canal crossing North Temple Street, near Jordan bridge.

There was an unpleasant accumulation of dead grasshoppers along by the wall east of the Eagle Gate, South Temple Street.

Bishop Alexander McRae and his son Daniel McRae arrived, May 20, in good health, from their missions in the Eastern and Southern States.

Brother E. Elmer, of Overton, reported all well on the Muddy. Harvesting had commenced, and the wheat crop was much better than had been anticipated.

Brother Geo. L. Farrell reported the crops in Cache Valley fair and promising. Few grasshoppers had made their appearance, and little damage had been done.

Brother Mark Lindsay showed some "early Caractacus" peas, raised by him in the 20th Ward, well filled and of a fine flavor, planted seven weeks previously.

Brother James Miller, of Spanish Fork, reported it likely that the grasshoppers would take the greater portion of the crops there, but the people felt well generally.

The wife of Bishop Peterson, of Weber City, returning from Conference, was taken ill with the small-pox. She had recovered. No other cases were reported.

Brother G. D. Keaton, clerk of the 5th and 6th Ward branch of the Z. C. M. I., reported the institution in a flourishing condition, and had just declared a dividend of 30 per cent.

Elders H. W. Boyle, Theodore B. Lewis, and H. W. Church, with the company of Saints from Virginia, spoke highly of the treatment they received on most of the lines of railroad on which they travelled.

Bishop Amasa Tucker, of Fairview, says the grasshoppers have taken almost the entire growing crops in Sanpete, but the people will sow again, and try to raise something either for the grasshoppers or themselves.

In the U. S. District Court Thomas Knapp received sentence of death for the murder of the negro woman, Susan Jones, of Ogden. He chose to be shot. Morgan Day was acquitted on a verdict of "not guilty."

Bishop A. Gardner, of West Jordan, drives a flock of sheep hurriedly over a field, early in the morning of a cool day. With a flock of 1600 sheep, brother G. thought in two hours they killed ten acres of grasshoppers.

Bishop Dame reported the grasshoppers bad at Parowan and Beaver, but the people felt well generally, and at Parowan they had plenty of bread to last them till harvest, though the grasshoppers took their crops last year.

Edward L. Sloan and Wm. C. Dunbar had issued a prospectus for a new morning journal, the *Salt Lake Herald*, to be "strictly a newspaper," "independent in tone." E. L. Sloan, editor; W. C. Dunbar, business manager.

A young Indian woman, named Sally Woodward, was found dead near her residence at Fairview, Sanpete, early in the morning of May 21, supposed to have been killed by an Indian. She was purchased from the Indians when a child.

Elders Albert Merrill, sen., his son, Albert Merrill, jun., and J. M. Barlow had arrived from their missions to the States. Brother Merrill had suffered from an old affection of the lungs during his absence, brother Barlow was looking well, and both thought there was no place like home.

A special excursion train of seven cars, with about 600 people, chiefly of the 13th Ward, under the direction of Bishop E. D. Woolley, went to Ogden, May 26. Mr. Jennings' Hall there was engaged for the party for dancing and other amusements. The poor people in the Ward went gratis.

J. E. Evans said that W. S. Muir said that on the evening of May 21 the train on the Utah Central was compelled to stop on account of there being so many grasshoppers on the track. The engineer, conducter, and one or two others, had to get off and clear the track before they could proceed.

Mr. M. J. Shelton, Government Interpreter for Uinta, reported that the Tabbywatts, Piemps, and Yampa-Utes, from the White River country, the Uinta-Utes, Gosho-Utes, Snakes, Bannacks, and other northern tribes of Indians were assembling in the Bannack country, fifty miles east of Bear Lake Valley, to perform their traditionary religious rites. They meant peace, and, when through with their rites, would disperse.

Charles C. Rich, jun., reported Bear Lake Valley free from grasshoppers, with every prospect of good crops. The "Bear Lake monster" had come up again. Marion Thomas and three sons of Phineas H. Cook were on the lake in a boat, fishing, opposite Swan Creek, and came near his majesty. Brother Thomas "describes its head as serpent-shaped. He saw about twenty feet of its body, which was covered with hair or fur, something like an otter, and light brown. It had two flippers, extending from the upper part of the body, which he compared to the blades of his oars. He was so near it that if he had had a rifle he could have shot it."

Brother Wm. I. Appleby died at Salt Lake City, May 20, after an illness of three weeks. Funeral services were held at the 14th Ward Assembly Rooms, May 22, when Elder Orson Pratt delivered an excellent discourse. Many prominent citizens attended. Brother Appleby was the son of Jacob and Mary Appleby, and was born Aug. 13, 1811, near New Egypt, Monmouth County, New Jersey. He was a self-taught man. He had travelled and preached in different parts of the United States with great success, and had held the offices of member of the first Deseret Legislative Assembly, Clerk of the U. S. Supreme Court for Utah, also of the District Court.

The *News* says, "From present prospects we may look for a continuance of tight times in this country. There never was a period in the history of this Territory when business men experienced such difficulty in getting along as they do at present; and the laboring man finds it equally hard. Work is scarce, money and other good pay are much more scarce. There appears to be a general slackness or stagnation in business east, west, north and south in other States and Territories as well as this. The dull times are not altogether owing to the scarcity of grain and other produce in the country on which to live, for of these there are plenty yet—but rather to the general inclination which prevails to take in sail. Circumstances evidently are shaping in such a manner as to compel us to board and clothe ourselves, and instead of importing everything, raise something to export, or at least supply our own demand."

The following are from the *Utah Pomologist* May 1—

The St. George theatrical corps, under the management of M. P. Romney, were giving entertainments.

Some of "the boys" had captured a "land alligator," "about two feet long and as ugly as sin." A good mouser.

The prospect for fruit hardly justifies previous expectation, a smaller comparative but a larger aggregate apple crop than last year was likely. Pear trees were doing very well.

The editor says—"Recently a large number of our citizens, old and young, great and small, male and female, with twenty vehicles and some on horseback and otherwise, under the auspices of some of our lady friends, went to that

wild gulch known as the 'Arch Kanyon', and, there, with every available source of amusement, spent the day in the shadow of walls of rock and shady trees, taking a sumptuous picnic near a cool gushing spring, finishing up in the evening with a dance in the hall. The kanyon is distant from the city about six miles."

The following is from the *Ogden Junction* to May 28—

On May 23, 600 persons, including the 14th Ward Sunday school, under the direction of Mr. Thos. Taylor, Superintendent, Messrs. Geo. H. Taylor and Henry P. Richards, his assistants, Mr. H. S. Beatie, Treasurer, and Mr. Joseph Horne, Secretary, made an excursion per rail to Ogden, holding a picnic at Mr. Jennings' Hall.

SCRAPS OF NEWS.

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The New York "Sun" says Chas. C. Crowe, of Alabama, has been nominated Secretary, and James B. McKean, of New York, Chief Justice of the Supreme Court of Utah Territory.——Col. Haugh, of Gen. Thomas's Staff, was to be assigned to the station (Camp Douglas) at Salt Lake.——The wife of Gen. Shaffer, Governor of Utah, died May 21, at Freeport, Illinois.——The subscription for a monument to Stephen A. Douglas at Chicago has proved a failure, and the proposed site is to be sold to realise funds to erect one on the University grounds.——Barnum, who has just visited the Mormons, says Anna Dickinson abuses 'em shamefully.——Mrs. Jennie June Croly propounded a most ominous question to her sisters: "Let every married woman here ask herself if she meant every word of love she ever wrote to her husband."——A new disease, which eats holes in the victim's throat and turns the body perfectly black, has made its appearance in Patterson, N. J. The symptoms are similar to those of scarlet fever.——An earthquake has destroyed a third of the capital of Oaxaca, killing 103 persons, and wounding 53, doing very much other damage in other parts of the State.——The late great fire at Constantinople burned 900 persons to death, and destroyed 7000 houses. Loss £5,000,000.——A Maine man remarked after hearing Anna Dickinson, "Wal, neow, there ain't nuthin' very *coaxin'* about her, is they?"——Gov. Ashley, of Montana, is after the women. He asks Mrs. Howe, of Boston, to send some to that Territory.——The U. S. Postmaster-General has accepted the offer of the Cunard and Inman lines for the conveyance of American mails for Europe.——The Springfield "Republican" says, "Gen. Marston does not agree to be bought off from the senatorship with the governorship of Idaho; he didn't ask for the latter place, and will not take it so long as he has a chance of ousting Senator Cragin."——Dickens died of apoplexy, induced by overstraining his system, that is, he worked himself to death prematurely.——Mrs. Senator Wilson, of Massachusetts, is dead.——"Zion's Herald" (American) says, "Two laws of Judge Lynch are confirmed by the supreme court of the people the world over—the murder of an adulterer, real or fancied, by the husband, and the murder of her seducer by his victim." There must be a great many seducers and adulterers in the world, for that doctrine alarms hosts of people, "respectable" people too.——The rainfall the present year in Yorkshire (7.70 inches) is fully 50 per cent. below the average, and everything is drying up.——Earthquakes and volcanic eruptions in Japan have destroyed a number of villages.——Hungary has 300 brigands for trial, 200 of whom are likely to be condemned to death.——"Eleanor Kirk" says she hopes the time will come when it will be considered man's duty to reclaim woman. Let man reclaim himself first.——The New York "Sun" says the McFarland trial proved "the settled conviction of the public that marriage is a sacramental compact." How then can Congress consider marriage in Utah merely a civil compact?——"Punch" says the religious difficulty is a long sermon.——Royalton, Vermont, has been trying how the women stand on the suffrage question, and found 14 wanted suffrage, 53 didn't want it, 14 didn't care.——The British Government may make the Fenian raids on Canada an offset against the Alabama claims.——Sambo is losing religion instead of getting it in the Southern States.——The present being a money-making age, "is to be credited with less real poetry than any of its predecessors."——England has 10,000 attorneys.